SCA_UK Newsletter
in commemoration of
Pi Mai Tai (Shan New Year) 2100

Content

Page-1: New Year Poem *(Tzai Jotika)*
Editor's Letter *(Loi Pang Lai)*

Page-2: The History of Shan (Tai) New Year and its celebration *(Khur Yearn*, Loi Pang Lai)*

Page-8: SCA_UK *(Tzai Merng, Loi Pang Lai)*

Page-12: Membership Form

Editor's Letter

Hello EVERYONE, it is a great honour to present the very first newsletter of SCA_UK at this event of "Welcoming Shan (Tai) New Year 2100".

Dr. Saokhu Dhammasami suggested SCA_UK to make a newsletter for this celebration. Before the newsletter was started, all SCA_UK members were invited to contribute any story they have or want to share, regarding Tai New Year as well as about SCA_UK. Most members have been very busy with their exams and assignments at this time of the year. However, some of us were fortunate enough to spare some time and to create some great stuffs for the newsletter.

In this newsletter, two main articles were commissioned by the editor. Pi Tzai Jotika (Pi Jo) and Tzai Memg has mainly helped with two main articles. It is such a charming poem for Tai New Year 2100 on this page that was composed by Pi Jo during his train journey. Some members also helped with printing and binding the newsletter. Thanks to everyone who helped in producing this newsletter.

မိုၵ်ႇသၢင်ပိမိုၵ်ႇတၢ်း

မိုၵ်ႇမင်းမိုၵ်ႇၼမ်ိဝ်
မိုၵ်ႇသမ်ၶူင်ၵူင်
မိုၵ်ႇသွၵ်ၵၢတ်းလိုၼ်ႇ
မိုၵ်ႇမိုၼ်ႇၼိုင်းၼမ်ႇလုၵ်ႇလိုၼ်ၸဝ်ၸင်...

သၢင်မိုၼ်ႇလွမ်ဝၼ်း
သၢင်တၼ်းလွမ်ႇလိုၼ်
သၢင်ၼမ်မိုၼ်လၢဝ်
သၢင်ထိုင်ဂၢင်ၵၢဝ် "ပီမိုၵ်ႇတၢ်း" ...

ပီတၢ်းမီးၸိမ်ၵွၼ်ၵ်,
ဂၢဝ်ႇမွၵ်ၵ်ႇယဝ်မိုၵ်ႇလိုၼ်ႇ
ၼပဵ်မိုၼ်ႇဂူးလိုၼ်ၸင်ၸိဝ်
ထိုင်ၶူတ်းသွင်ၶိုင်ပၢၵ်,တိမ်ယဝ်...

ၶူမ်လူမ်းသိုဝ်ႈပီမိုၵ်ႇ
ၵိုၼ်ႇမိုၼ်ႇယိုၵ်ႇဂၢတ်းယီၼ်ၵ်
ၵိုၼ်ႇပိၼ်ၼၵ်ၵ်,ၼေးယိုဝ်ႈ
ၵိုၼ်ႇရိုဝ်ႇရိုင်ႇယိုၼ်ႇရိုင်သေၵမ်ႇ...

ခိုဝ်ႈယိုၼ်ႇ
9/12/05

On behalf of SCA_UK; A special thanks to our chair Venerable Dr. Saokhu Dhammasami for his support and guidance to SCA_UK, and the Oxford Buddha Vihara (OBV), for every essential support to SCA_UK. We also thanks to Tzai Aigh Pang and every one those involved in making the very first and second meeting of now SCA_UK executive committee members to kick start the formation of SCA_UK. We cannot leave the above names and the organization when we talk about the history of SCA_UK.

************ ***HAPPY NEW YEAR TO YOU ALL*** ************

Loi Pang Lai (Editor)

It would be grateful if existing and wanna-be-SCA_UK members could possibly complete the SCA_UK membership form at the back of the newsletter and send it to the secretary (see details on the form).

History of Shan (Tai) New Year & its Celebration

Introduction

Today, **"Poy Pi Mai Tai"** or the festival of the Shan (Tai) New Year has become the biggest festival among the folks of the Shan (Tai) communities in Shan States and some parts of Myanmar, Yunnan of China, and northern Thailand.
Shan (Tai) calendar reached its 2100th anniversary on the 1st of December 2005, exactly one month ahead of the western calendar and two months ahead of the Chinese calendar.

Shan Calendar

Since the ancient time, Shan people have their own calendar called **"Pag Yiem Wan"**, which means **"A Pattern for viewing the dates".** Pag Yiem Wan is usually made of wood and was usually seen hanging on the wall of Shan houses or monasteries. However, the date-marking pattern has to be changed everyday by a responsible person in order to have it accurate.
Dr Saokhu Dhammasami (D Phil Oxford), the Head of Oxford Buddha Vihara, conveys that this system of Shan calendar was widely used by Shan (Tai) nations including the Thais and the Laotians until 18th century. Although its use has been in decline since 18th century, people in the remote area of Shan States were still using the Shan calendar system until late 20th century.
The system of making the Shan calendar is more or less similar to that of the Chinese calendar, regarding the names of the years in particular, for example, tiger, dragon, rat and monkey year. In Shan calendar system, there are ten mother-years, "mae-pi" (the stems) and twelve son-years, "look-pi" (the branches). The combination of one mae-pi and one look-pi are counted as one day. It is counted from the first each of mae-pi and look-pi. Each and every mae-pi and look-pi are counted in such combination to the total of 60 days to form a cycle. Some scholars describe a cycle of sixty days as a month but some explain it as a period of two months. Nevertheless, six cycles of three hundred and sixty days become a year. As it has five days less than in Gregorian or western calendar, it has to be adjusted once in every twelve year period by adding an additional cycle of sixty days.

People in today's Shan (Tai) community, particularly in Thai and Lao, are still using the theory of counting years by names. For instant, when people ask a person's date of birth, they would ask "Which year were you born?". Then, the person would answer, 'I was born in the tiger year.'

The following is an example of forming a cycle of 60 days by combining each and every of mae-pi and look-pi.

The 10 mae-pi (mother-years)									
Garb	Lap	Hai	Moeng	Puig	Kat	Khot	Hoong	Tao	Ka

The 12 look-pi (son years)											
Zai	Pao	Yi	Mao	Hsi	Hsai	Hsi-nga	Moat	San	Hao	Meit	Kai

The formation of a cycle (60 days)											
Garb Zai	Lap Pao	Hai Yi	Moeng Mao	Puig Hsi	Kat Hsai	Khot Hinga	Hoong Moat	Tao San	Ka Hao	Garb Meit	Lap Kai
Hai Zai	Moeng Pao	Puig Yi	Kat Mao	Khot Hsi	Hoong Hsai	Tao Hsinga	Ka Moat	Garb San	Lap Hao	Hai Meit	Moeng Kai
Puik Zai	Kat Pao	Khot Yi	Hoong Mao	Tao Hsi	Ka Hsai	Garb Hsinga	Lap Moat	Hai San	Moeng Hao	Puig Meit	Kat Kai
Khot Zai	Hoong Pao	Tao Yi	Ka Mao	Garb Hsi	Lap Hsai	Hai Hsinga	Moeng Moat	Puig San	Kat Hao	Khot Meit	Hoong Kai
Tao Zai	Ka Pao	Garb Yi	Lap Mao	Hai Hsi	Moeng Hsai	Puig Hsinga	Kat Moat	Khot San	Hoong Hao	Tao Meit	Ka Kai

Names of the 12 Ming Pi (The Years Names)											
Rat	Ox	Tiger	Hare	Dragon	Snake	Horse	Goat	Monkey	Cock	Dog	Pig

Shan calendar has twelve lunar months. The first and the second month of a year are named **"Lurn Zeing"** and **"Lurn Gam",** and the rest of the months are called by numbers, such as, the third month, the fourth month, the fifth month, etc.
There are special reasons for having specific names for the first two months. The Shan word **"Lurn"** has two meanings for both **"moon"** and **"month"** which is leading to believe that the Shan calendar is based on the moon or the lunar system.

The word **"Zieng"** means ***a beginning or birth of something***, thus the first Shan calendar month is called **"Lurn Zieng"**. Shan people celebrate their New Year from the first day of Lurn Zieng and therefore the festival is also called as **"Poy Lurn Zeing"**. The word **"Gam"** means ***"abstain"*** (such as to abstain from bad activities and also from some routines). The second month, **Lurn Gam**, is the month of religious devotion. As the Shan people in those days were mostly agriculturists, they usually took holidays during the month of Lurn Gam after harvesting their crop. It is also a tradition that, during this month, the Shan Buddhist monks observe their "Wart" (Parivaasa in Pali); it is also called **"Poy Wart Poy Pawng"**. There is a rule that if a Buddhist monk has broken any one of the specific 13 of the 227 monk's rules, he has to observe **"Parivasa"** for rehabilitation. So, during the month of Lurn Gam, it is not only the lay people to abstain from doing bad things but the monks also have to have a special ceremony of confession.

History of Shan Calendar and Shan New Year celebration

There are quite a few theories of how Shan calendar begun.
One theory explained as follow. After the death of Buddha, in B.C. 95, Dagaung dynasty came to an end following the Chinese invasion. Some of the remaining of Dagaung dynasty migrated to now eastern part of Myanmar and the other migrated to Shan States in now Yunnan State of China. It was recognised that Buddhism was adopted in Shan states from Dagaung dynasty as well as from the Chinese. It has been believed that Shan calendar was started from the year the Buddhism was adopted in Shan States in order to commemorate this event.

However, many scholarly researches explain as follow. A Shan (Tai) scholar called ***Sai Chuen Khamdaeng-yordtai***, better known by his nom de plume ***Zuenkornlai***, is of the opinion that the Shan people started using this calendar system around 4,000 years ago but did not count the years by numbers until they established a kingdom in the Mao valley, now along the Myanmar-China border, under the ***Prince Khun Yi***. Our ancestors in those days, counted their years by names and not by numbers. In B.C. 95 (2100 years ago), unity was achieved among ten Shan principalities, led by the Mao prince, **Khun Yi**. It was regarded as a truly memorable event, and a decision was taken to mark it by counting each year in numbers. This event or the Shan)/Tai era (TE) emerged 450 years after the Buddhist era (BE).

Khur Hsen, a famous Shan historian, gives three reasons for the beginning of the Shan New Year in 450 BE (B.C. 94/95):

1. The Shan kingdom of **"Mu Arn Mao"** was founded in 450 BE
2. Based on the old script of the abbot of ***Man Hai-Selan***, a Buddhist Council was held by 150 arahants in 450 BE and, afterwards, Sota Thera was sent to the Shan regions
3. ***Prince Khun Sai***, also known as ***Khun Hong***, the son of the king of ***Moeng Hsen*** (now modern Yunnan), and his disciples went to the land of **"Pha Tang Pha Taw"** in B.C. 94 (450 BE) in order to get a copy of the **Tipitaka**, the Buddha's teachings.

As could be seen in the above theories, most are connected to Buddhism and some are not. Further research is needed for clarification.

The History of Shan New Year Celebration

It has been recognized that the tradition of Shan New Year celebration started in AD 600-700, since the period of Nan Chao dynasty (in today Yunnan state of China). The area of Shan States is very big and people of different regions in Shan States celebrated Shan New Year in their own styles, which are more or less similar to each other. In ancient time, the governors meet the citizens at the New Year celebration, where they would explain what they did over the past year and their future plan for this coming year, and they would also listen what the citizens have to say. People also do harvesting and making festive food from the new crops. The New Year celebration begins on the eve of Lurn Zieng (first Tai lunar month). Therefore it is also known as ***Poy Lurn Zieng*** (Festival of the first Lunar Month). It usually falls in November or early December. The celebration could last two or three days.

The unique way of celebrating Shan New Year

Since the ancient time, there has been a unique system of celebrating this particular festival. It is called **"Hap Zieng, Gin Zieng and Lien Zieng"**.

"Hap Zieng" means receiving the Zieng or ***welcoming the New Year***. On the last day of the twelfth month, the Shan Buddhists go to their local monastery to pay homage to the triple gem and make merit such as offering alms to the monks, observing the five precepts, listening to the pritta chanting and sermons. Then, in the evening, they will gather at one place and then some old folks will tell stories to the young ones, some read poetic literatures and some give speeches on how to love their nation and preserve their culture. Such activities continue to midnight, and as the New Year arrives, they will sing and dance together so be the way of welcoming the New Year.

"Gin Zieng" means eating the Zieng or ***having New Year food***. On New Year day in the morning, people will make seasonal sweets and cakes from their new harvest and offer them to the monasteries, and there will also be a feast for all people during the festival. There are also lines of shops selling food and other products. In those days, when the currency note was not much in use, people would exchange their products with others' products during the festivals.

"Lien Zieng" means playing the Zieng or ***enjoying the New Year***. There will be different types of sport competition during the New Year festival, particularly to maintain and to preserve the traditional sports.

However, if the first day of the first month is not convenient or if people are not satisfied with the first day celebration, **"Houm Joum Poy Pi Mai"** or the celebration of **"Welcoming the New Year with delighted joy"** can still be held at any time during the first month. Community leaders, who have authority, usually choose the most suitable date for the celebration.

Declined custom of celebrating Shan New Year

Although Shan New Year festival had been celebrated as early as from AD 600-700, there was a break for many decades or even centuries. The reason for it is still not clear and needs further research. Dr Saokhu Dhammasami is of the opinion that Shan (Tai) people did not use Sakkaraja era before the Burmese Kong-Baung period (1752-1885) when some of the Shan Saophas did receive some royal orders from the Burmese court.

Sao Garng Hso, the most famous Shan scholar (1787-1881), used the Shan calendar system in his famous work "Jatisara Nyan" (Knowledge of Past and Future Lives) and "Pe-darng Sao Garng Hso" (The Astrological Prediction of Sao Garng Hso). It is possible that, although the Burmese calendar was introduced into the Shan (Tai) communities since the 18th century, the Shan calendar was still widely used during the time of ***Sao Garng Hso***. This also leads us to believe that the Shan New Year celebration had continued along with the use of the Shan calendar, while the Burmese calendar became increasingly popular among Shan people. Eventually, many Shan communities gave up their own calendar and followed the Burmese calendar system, of which the New Year takes place in the fifth month of the Shan calendar. For some Shan communities, it seemed that they celebrated New Year twice a year, i.e. the Shan New Year and the Burmese New Year that is also known as **"Poy Sang Kyan"**.

In early 20th century, ***Leslie Milne***, a western researcher, went to live in a Shan village called **Nam Kham** for her work and she recorded in her brilliant **'Shans at Home'** (1910) that Shan people there celebrated their New Year festival in November. But, for many Shan communities, the tradition of celebrating Shan New Year had stopped for a very long period until it has been reactivated over a decade ago.

Revival of Shan New Year in 1960s

The revival of the Shan New Year celebration started in Myanmar soon after General Ne Win's military coup in 1962. Here is a report on how the celebration of the Shan New Year came into reactivation: "For unity's sake", as the regime put it, all political organizations apart from the Burma Socialist Program Party, set up by the military, were dissolved. Instead, only literature and culture groups were allowed to form.

In 1966, the ***Mao Valley Literature and Culture Group*** reactivated the celebration of the Shan New Year. The next year, it spread to **Lashio**, the capital of northern Shan State, and three years afterwards, it fanned out to the south and the east. By the mid 1970's, the tradition was firmly re-instituted. In Thailand, the Shan New Year has been celebrated since 1986. It was initiated by three Thais of Shan ancestry; **Thoon**, **Sang** and **Chaichuen Khamdaeng Yordtai**. Although the reactivation of the Shan New Year festival began in 1966, it is not widely celebrated until 1990s.

Reinvention of the custom of celebrating Shan New Year in 1990s

In 1991, Tzai Sai Hkae, the leader of Mandalay Shan (Tai) Association reinvented/ reintroduced the CUSTOM of celebrating Shan New Year according to Shan calendar for the following reasons:

- To restore and maintain the custom of Shan New Year celebration as one of the main Shan National events
- To appreciate and increase the awareness of Shan calendar, Shan culture and heritage
- To gather the youths of Mandalay Shan Association into a youth group to participate in celebrating Shan New Year festival as a Shan National activity, as well as in religious and other events that aim to promote Shan culture and heritage, and in other volunteering activities within the community
- To do fund raising events for Mandalay Shan Community (such as to purchase an association own land and to build Shan architect building for community use)

Every year since 1991, Shan youths and their seniors divide into 3-4 groups (of 30-50 people per group) to go Touk Sue (which is like Carol singing for Christmas) all over Mandalay City. The Touk Sue period lasts about one calendar month, 28 to 30 evenings, until the night before the New Year eve. Shan Drum, Mong and Toe dancers were also part of those teams. Every house the groups visited is invited to the two day New Year celebration. On the celebration days, some religious celebrations are made in the morning and a party in the evening with lots of cultural events put on stage, with music, traditional dances including Tai Sword, Nouk (Bird) and Toe (Sheep) dances, which goes on until 2:30-3:00 am following morning. Shan traditional meals, sweets and savouries are also provided to all party comers. Great entertainers on stage are awarded by members and guests, which become added funding for the association. The custom of New Year Celebration has brought everyone in this community to unity. Young people serve as the main work force in this whole celebration, as they work along side and under the guidance of the leaders/ seniors of the association. This custom has also made young Shan to appreciate Shan heritage which they belong to. The association has now own its own land with a few buildings of authentic Shan architect/ design, to accommodate any Shan community events and celebrations.

Although the original aims and objectives of the association were so simple, these have been successfully fulfilled year after year for 14 years now. For them, maintaining this reinvented custom of Shan New Year celebration and some of the association's goals are inseparable. It also shows that people don't need to be in Shan States to promote its Culture. It is one inspirational example of how small and simple reasons and acts make a big impact on the history. This reinvented custom has spread to Shan States and some other cities in

Myanmar, where a large population of Shan people live. From then on, wider celebration of Shan New Year has seen in Shan states and many other cities in Myanmar. By the end of 20th century, the celebration of the Tai New Year was considered as the biggest event people at that time had ever seen.

There is one highlighted Shan New Year celebration on the 21st - 25th of December 1999 at **Zay-oo** in **Hsenwi** township, **Lashio** district. The organizers include **Hsenwi Township Literature and Culture Committee.** The ceremony on the 24th of December was attended by more than 30,000 people, "a phenomenon unseen before", according to onlookers. This also coincides with an interesting historic event relating to Shan New Year celebration. Once in ancient time, agriculturists and Shan princes of other principalities, in Hsenwi area, brought thousands of bananas from their plantation for the Saoha, the governor of the region as New Year present. Therefore, that town later named as **"Hsenwi"**, which means ***one hundred thousands banana***. This history is recorded on the ***Hsenwi Bell*** and people could still view it today.

Conclusion

As there are a few possible theories on how Shan calendar and Shan New Year celebration has begun, further researches are required to clarify theses historical facts. However, the emphasis here is that the Shan New Year festival is the heart and the spirit of the Shan communities, where everyone loves to maintain this custom, culture and traditions as the duty of a Shan nationality or the nationality of Shan States. It is a great honour for us, the SCA_UK members, to be able to maintain this custom, culture and tradition by welcoming the Shan New Year 2100.

Shan traditional music band and duet Nouk Dance

Traditional Shan Drum

This article was commissioned by the editor.
It was mainly researched and written by Tzai Jotika (Khur Yearn), the History and Cultural Officer of the SCA_UK, and a few pieces of information was added by the editor.

SCA_UK

What is SCA_UK?

SCA_UK (Shan Cultural Association_UK) is an organization formed by Shan (Tai) youths who are residing in the United Kingdom. It is formed by like minded Shan young people who wanted a community based association like in Mandalay and Yangon Shan associations for Shan living outside Shan States. Most members are Shan nationalities and nationalities of Shan States in eastern Myanmar, southern China and northern Thailand, who are currently residing in the UK.
The main aim of the association is to promote Shan culture and heritage whilst providing Shan people its own community, where people get to know each other, to help and to look out one another.
Membership is open to all Shan nationalities, nationalities of Shan States and other individuals, who empathies with the main aim of SCA_UK.

Gestation and progress of SCA_UK

It is amazing how members came to unite for one main aim, to promote Shan culture whilst maintaining the presence of Shan community within the UK, where they are currently residing. Most of us know that there are Shan people living in the UK, however a lot of us did not know where to find most or many of them. It is quite a journey for some of us to get it that far to meet like minded people of the same heritage.

As I could not get any story from our members who are currently very busy with their exams/ assignments before the Christmas holiday break, I will give my story as an example. I am a Shan nationality, who was born and bred in Mandalay, outside Shan State. However having a Shan association in Mandalay, Shan people can gather regularly to celebrate Shan events according to Shan tradition. So I was always familiar with having Shan people around and virtually living in a Shan community. I have seen how passionate my parents and their fellow members work together to keep and maintain this community solid and strong in promoting Shan culture and heritage. When I first came to the UK, I hardly came across any people from Myanmar for first three years, let alone to meet Shan people in particular. However, one day I met a Burmese friend who later invited me to a Burmese event, where I met Tzai Aik Tzai. He then introduced me to a few Shan people including Tzai Pang and Tsai Hseng. Through a series of conversations with Tzai Pang, I started to realize there are many more Shan people in the UK than I expected. Then I thought why don't we form a Shan community where we could meet Shan people in one place and to do Shan celebrations according to Shan tradition. Later on, I got contact with Tzai On Merng, whose father work together with my father in Mandalay Shan Association. Then the existing inspiration to form a Shan association got much stronger. From communicating this idea to Tzai Pang and Tzai On Merng, I became acknowledged that there are many like minded people exists. That's how I got involved in SCA_UK. After 7 years in the UK, I finally could meet fellow Shan in the UK and to be able to enjoy having a Shan community like back home. I am ever so grateful to everyone who has put so much effort to make it happen.

(Loi Pang Lai)

On **12/03/2005**, Shan (Tai) youths gathered at Oxford Buddha Vihara (OBV), for the very first time and had conceived an idea of forming a community based association, which was underpinned by Venerable Dr. Saokhu Dhammasami, who is also the head of OBV, and later elected as the Chair of the association.

On **11/06/2005**, Shan youths met for a second time at OBV. At the second meeting, **"Shan Cultural Association_UK (SCA_UK)"** was agreed as the name of the association, members of executive committee was allocated and some other related matters (such as, making a constitution, logo and immediate future plans) were discussed. Soon after the second meeting, Tzai Pang set up a group email account, where members could join in and communicate to each other. This has kept the flow of communication within the Shan community in the UK.

Initially, most attendees of the first meeting had agreed on naming the group "The Shan States Organization UK" (SSO-UK), as most members are from different regions of Shan States. However, the main aim of the group is to promote Shan culture/ heritage, whilst maintaining a Shan community which could accommodate not only Shan nationalities and nationalities of Shan States, but also to any one who empathies with the association's aims. In order to reflect our main aim and to reflect our interests in sharing our culture, custom and history with any interested individuals, we decided to change it to "Shan Cultural Association_UK" (SCA_UK).

The constitution was started by Tzai Merng (now the secretary of SCA_UK) in late October 2005. It was improved and edited by Tzai Merng himself and a few other Executive Committee (EC) members via email communications and email discussions. Everyone of them had worked really hard to complete the draft of SCA_UK constitution.

On **06/11/2005**, the group met for the third time in London and our chair Dr. Saokhu Dhammasami attended it. At this meeting, the constitution SCA_UK draft was adopted and the allocation of EC members was confirmed. By then, SCA_UK already got a few donations from Shan seniors and the members. The chair also suggested SCA_UK to have association own **"community account"**, after completing the adopted constitution. He also expressed his support in getting SCA_UK to become a registered charitable organization.

After a tedious brainstorming and discussion through email communication, the constitution was finally completed before the end of November 2005 and handed it over to the chair for his approval.

Executive Committee members are currently working on opening SCA_UK own community bank account, so that we can accept donation through this bank account and to do other transactions.

Activities of SCA_UK:

Main activities

- Promoting Shan culture and heritage through a variety of cultural events
- Doing research, maintaining, and sharing Shan history and culture to members as well as to other interested individuals
- Celebrating important festivals to Shan people, like Shan New Year and Shan National Day.

Other activities:

- Doing regular social events for members
- Keeping the communication flowing among SCA_UK members through email
- Helping and looking out for each other's welfare within our community/ association (for instant, in a year or two, we hope to allocate information and welfare officers who could advice on many matters regarding education and possibly employment and career advises)

Plans and current activities of SCA_UK

Long term plans of SCA_UK (last updated 15th December 2005):

- To promote Shan culture by engaging in any opportunity from which it can present Shan (Tai) tribes, its history and its rich culture (its beliefs, arts, its way of living life, etc…), as well as by participating in cultural events
- To celebrate Shan events according to Shan traditions, such as celebrating Shan New Year according to Shan calendar, Shan National Day, religious festivals, as well as fund raising cultural events.
- To research and to maintain Shan culture and history in order to educate members and any one who is interested
- To become a point of contact for Shan in the UK
- To become a registered charitable organization in the UK

Immediate future plans of SCA_UK (last updated 15th December 2005):

- To celebrate Shan National Day in early 2006
- To build a SCA_UK own website which will contain a information on Shan history and culture as well as about SCA_UK itself to promote the association
- Launching SCA_UK with a fund raising Shan cultural event before mid 2006

We would like to do a gathering for all our members and some guests for Shan National Day in early 2006. It is to celebrate one of the important days for Shan people and also to provide a chance for members to have a social event with fellow members.
We are also building a SCA_UK website, through which we could promote SCA_UK and also to put in and build up the information about Shan culture and history for education purposes for any one who is interested.
We are planning to launch SCA_UK at a proper fund raising Shan cultural event, where we could present a full Shan cultural showcase, sometime before 2006 June. At this event, we would invite a lot of people where we can introduce our Shan food, Shan costumes, Shan music and dances, Shan calendar, typical Shan produces and also to provide some interesting lectures on Shan history and culture.
We are also looking for opportunities to be able to get involved in national scale cultural shows and events within the UK.
These activities are to promote and maintain Shan culture and history to fulfil the main aim of SCA_UK.

SCA_UK need YOUR help!!!

To be able to pursue its activities, plans and to fulfil its aims, SCA_UK need a lot of support; any form of support (financial, information, networking, advise, etc) from every one who could help.

SCA_UK was born just a few months ago. It is a very young association going to grow stronger in a very constructive manner to meet its aims and objectives under the guidance of our Chair Dr. Saokhu Dhammasami. Almost all of the members are overseas students who are paying a very high tuition fees (about £8,000 to £12,150 and up to £22,000 per year for medicine). Most of us have to work part time beside our full time studies in order to compensate the amount we spent on our studies expenses and to survive well. Our main commitments in work and studies, and our busy schedules couldn't stop us from devoting in forming and developing SCA_UK and to fulfil its aim with good will and faith.

However, majority of us, the students in such circumstances, couldn't put in a lot of initial funding for SCA_UK. OBV has kindly offered a lot of generous helps we needed, like giving the permission to use the venue, providing refreshments, useful information, a bridge to network with our seniors and also some loans to purchase essential Shan cultural materials like Shan traditional drums. However, we cannot just depend on OBV all the time, as we should be the ones who should be doing donations to OBV (by religious custom and traditions).

At the moment, we have received a total of £350 donation money from some Shan seniors and some SCA_UK members. We are in the process of opening the SCA_UK own community bank account. We are also developing a constructive budgeting plan for our immediate future needs. Until it is completed, we would not spend the donation money we already received. So far, we have worked out that we will need about £2,000 to collect a set of essential Shan cultural materials, such as a pair of Shan drums, Mong, Nouk dance and Toe dance costumes, as well as different Shan costumes from different regions of Shan States. This will help us to be able to do a SCA_UK launch and fund raising Shan Cultural event in mid 2006 and also to participate in other cultural events that comes up. As you could see, we really need any form of support from any one who can help.

Any little help from you makes a big difference for us and we would really appreciate it.
Please contact **Tzai Merng**, the secretary of SCA_UK at havsanglar@gmail.com for any help you can offer. If you would like to make a donation, please contact **Nang Khaw Nom Kham**, the treasurer of SCA_UK at nomkham@yahoo.co.uk. Until we got SCA_UK own community bank account, any donation made has to be addressed to our treasurer.

Alternatively, you could send a cheque payable to ***Nang Khaw Nom Kham*** and post it to
SCA_UK, C/o OBV, 33 Cherwell Drive, Marston, Oxford OX3 0NB, UK

Thank you very much for your support.

********* **SCA_UK** *********

SCA_UK Membership Form

Name: _____

Address: _____

_____

_____

Telephone: _____

Mobile: _____

Email: _____

☐ Please tick if you do not wish to add your email address to SCA_UK group email. We strongly recommand you to join the SCA_UK group email, where you can communicate with other members. If you do not want to join, we will not add your email address to the group email, but the responsible committee members will still inform you of any events and updates of SCA_UK by email.

Ethnic Origin: _____

(e.g. Shan, Dai, Thai Yai, Scottish)

Nationality: _____

(e.g. Myanmar, Chinese, Thai, British)

Please send this form to the secretary of SCA_UK to havsanglar@gmail.com
or post it to
SCA_UK, C/o OBV, 33 Cherwell Drive, Marston, Oxford OX3 0NB, UK